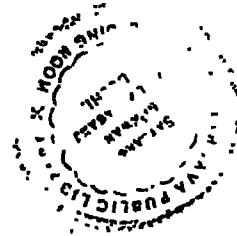


SELF-REALIZATION

OR

DEIFICATION OF MAN

Its Methods and Stages According to the *Yogavāsishtha*.



A LECTURE

Delivered at

The North India Theosophical Conference,
Benares, October 7th, 1935.

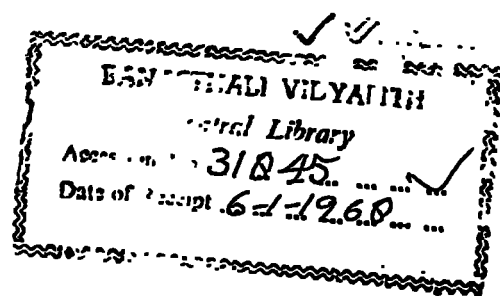
by

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PREFACE

An attempt is made in these pages to present in a synthetic manner the various methods of Self-realisation scattered here and there in The *Yogavāsiṣṭh Mahārāmāyana*. It embodies my notes of a Lecture delivered on the 7th of October, 1935, at Benares, under the auspices of the North India Theosophical Conference. The credit of this pamphlet reaching the hands of the reader belongs to Rai Bahadur Panda Baijnath Saheb, General Secretary, Theosophical Society (Indian Section), who first published it in two consecutive numbers of his Journal, *Theosophy in India* and then got them reprinted in this form. So I am no less grateful to him than the reader.

B. L. ATREYA

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DEIFICATION OF MAN

ITS METHODS AND STAGES ACCORDING TO THE YOGAVĀSISṬHA

(A lecture delivered at the North India Theosophical Conference, on October 7th, 1935 by Dr. B. L. Atreya, M.A., D. Litt.)

After preliminary remarks thanking the Indian Section of the Theosophical Society for helping him to popularise the *Yogavāsishṭha* the lecturer said :—

The Theosophical publishing House at Adyar has done me a great act of kindness in having undertaken to publish my voluminous work of about 700 pages on the *Yogavāsishṭha*, about half of which is already printed, and it is hoped that it will be ready before we meet at Adyar in December next to celebrate the Diamond Jubilee Function. For such a patronising attitude of the great Theosophical Society I shall ever remain grateful. And it is in the fitness of things that the Theosophical Society, which has done immense work in popularising the *Upanishads* and the *Bhagavadgītā*, should also have the privilege of popularising the *Yogavāsishṭha*.

The *Yogavāsishṭha* is in no way a less important spiritual treasure of the ancient India. "The saying about it, among the Vedantins", Dr. Bhagavān Das points out, "is that it is a work of the *siddhānta*, i. e. for the philosopher-yogi, who, having mastered the theory, is passing on to the practice of it, while the other well-known works, even the *Gita*, the *Upanishads* and the *Brahma Sūtras* are works of the *sādhana*, i. e., for those who are yet trying to master the theory." According to the most God-intoxicated saint of modern India, the late Swāmi Rāma Tīrtha, it is "The most wonderful work...ever written under the Sun, which no body can read without realising God-consciousness." In the words of the author, himself, whosoever he may have been, "It is the Encyclopædia of all spiritual lore" !* The work professes to give us the philosophy which was taught to Prince Rāmachandra of Ayodhyā by his preceptor, the

* Corresponding verses are given at the end.

venerable sage Vasiṣṭha, and which made Rāmachandra what he has been, namely, an Ideal Man.

I value the *Yogavāsishtha*, not because it is an ancient Sanskrit work, nor because it professes to give us the teachings of Vasiṣṭha, nor even because it is a treasure-house of all ancient wisdom. I appreciate the work because of its rationalism, its empiricism and its non-sectarianism. It is extremely modern in its outlook and its philosophical outlook and mystic methods are in conformity with the most up-to-date scientific, philosophic and mystic views, as I have tried to show in my *Yogavāsishtha and Modern Thought*. I regard it my great privilege, due probably to some of my past aspirations, to have come in close contact with this great work. And I am very glad to have this opportunity to place before you, if I can succeed in doing so, the art of Deifying ourselves, which is the greatest and finest of all the arts, as laid down in the *Yogavāsishtha*.

In India, philosophy has never been only an intellectual pursuit of knowledge of the Ultimate Reality. The task of a philosopher here is not over with his having constructed a metaphysical system which satisfies the intellect. The intellect is not the whole man. He has other aspects, equally or probably more alive in him, which seek for satisfaction. Man aspires to seek for Power and Joy as much as for Knowledge. It is really doubtful whether man would have philosophised at all, if he were absolutely happy and if all his wants were satisfied. The chief concern of man therefore is not to know what God is but to know how he can become God. If the Self-satisfied and Perfect Absolute God is ever free from want and is Blissful in Itself, what is that to us? It will be like an enormous treasure of wealth existing somewhere which *we* cannot use. That every thing is dear to us for our own sake is an eternal truth discovered by Yājñavalkya long long ago. An important part of the task of a philosopher, therefore, is how the ordinary human life which is characterised by suffering and restlessness may be transmuted into the Perfect and Blissful, Divine Life. This is what the author of *Yogavāsishtha* attempts to do. Here we shall have a bird's-eye-view of his method of realising God-consciousness.

"All creatures" says the author of *Yogavāsishtha*, "strive to be Happy" (Via. 108-20).² But hardly any one is found happy in the world. "The world is full of misery and suffering in all directions"

(I. 27-31).³ All the suffering of the world is, however, due to ignorance of the real nature of the Self, the world and their relation. It does not touch the wise man who knows what is worth knowing and who has attained the right outlook (II. 11-41). "The root of all suffering is cut off by the vision of the Self" (V. 75-46). Ignorance of the Self is the source of all troubles, and the knowledge of It is that of decayless Bliss and Peace. (V. 5-23). One may rule over the entire world, yet one will not attain Peace unless one knows the Self" (V. 57-34).⁴

WHAT IS THE SELF ?

What then is the Self, the knowledge of which brings about an end to all the sufferings of the individual? According to Vasishtha there are four views about the Self current among men of various grades of evolution, the fourth of which is the right view that must be realised in order to be really happy. The first view is "I am the body" (V. 11-14; V. 73-11). The second is that "I am the mind" (VI a. 124-19). The third view is that "I am the Spirit which is above and beyond the body and mind and which is subtler than even the hundredth part of the point of a hair" (V. 17-15). The fourth conviction about the Self is that "I am the entire Universe and exist in the state of subtle etheric voidness. (V. 17-17). I am everything in the Universe—the sky, the directions, the gods, the demons, darkness, clouds, oceans, air and fire etc. (V. 73-3-4). All that exists in the Universe is a portion of myself, as waves of an ocean, are of the ocean (IV. 22-33). I am the fragrance in flowers; I am the beauty of leaves and flowers; I am the beauty of beauties; and I am the experience behind all the forms. (V. 34-52). He seeth truly who seeth thus" (V. 22-33).⁵ The real Self is thus identical with the Brahman which is thus described in the *Yogavāsishtha*: "This entire network of the expansive Universe is the manifestation of the Brahman" (VI a. 11-16). The Self is therefore that Reality from which all the beings of this universe arise, in which they stay and into which they merge; the Consciousness in which the knower, known and knowledge; the perceiver, perceived and perception (i. e. the subject, the object and their relation) and the agent, the action and the instruments appear and disappear. It is the Immense Joy from which the sprays of joy are scattered on the earth and in the Heaven; and for which all creatures live (I. 1-1-3).⁶

To know this Self is the ideal of us all. Unless we have come to this realisation, we cannot be happy. To have the fullest

consciousness of our being this Infinite Whole is the goal of all beings which they will reach at some time or other. Humanity has evolved so far as to have a glimpse of this state in what is called the mystic experience sporadically experienced by some. This experience, being different from the three well-known states, the waking, dream and sleep—is called the fourth (*turiya*). In this we have some far-fetched likeness of the Divinity that we are. (VI a. 124-26; V 64. 48-49).⁷

KNOWLEDGE—THE ONLY WAY TO SELF-REALISATION

According to Vasiṣṭha there is no other way to self-realisation than Knowledge. Asceticism, pilgrimage, distribution of alms, sacrifices, bathing in the sacred rivers, reading of the Scripture and performance of the prescribed duties, etc. are of no avail (Vib. 174. 24; Vib. 197. 18). It is through knowledge alone that the individual can realise his God-head. Knowledge is the only means through which the Divine Consciousness dawns (III. 6. 1, 2)⁸.

Bhakti or devotion to any personal God or a teacher is not required, and is not of much use in Self-realisation. Vasiṣṭha is a staunch believer in self-reliance. He says emphatically: "Oneself is one's own friend or enemy. If one does not save oneself, there is no other remedy (VI. b. 162. 18). What is not attained by oneself through one's own persistent effort.....cannot be attained through anything else in all the three worlds" (IV. 43. 18). The real God that ought to be worshipped is one's own Self. Any other God need not be worshipped at all. "Those who, leaving the God residing within their own heart, go to other Gods, are like those who, having thrown away the precious gems they had in their hands, desire to collect ordinary glass-pieces" (V. 8. 14). Gods, when they are pleased with our devotion, cannot bestow Self-knowledge on those who do not think for themselves (V. 43. 10). Devotion to Gods, like Vishṇu, is invented only to put on the right track those fools who run away from study, effort and thinking. (V. 43. 20). The artificial and showy ways of worshipping God are only for the ignorant and for those whose minds are not fully grown up and are fickle. (VIa. 30. 5.) It is through knowledge alone that the God residing within the heart can be found and attained (III. 6. 1). Even a Teacher, however, wise he may be, cannot deify an individual who does not himself think and make effort at Self-realisation. "If a spiritual Teacher can raise one up without one's own effort, why does he not raise up a bull, an elephant, or a camel?" (V. 43. 16). So, nothing

great is ever achieved through any God or Teacher (V. 43. 17). Whatever is anywhere or at any time achieved by any one is achieved by him only through the application of his own force (V. 43. 13)⁹.

Shāṅkarāchārya lays great emphasis on the renunciation of active household-life for Self-realisation. Tyāga and Sannyāsa seem to be quite indispensable for Self-realisation according to him. Early Buddhism is also a religion of Bhikshukas (recluses). The *Bhagavadgītā*, however, seems to preach that the duties enjoined upon us by the Shāstras are not to be given up. They are to be performed without attachment or personal motive. Absolute renunciation of action is neither possible nor required by Krishna. The view of Vasiṣṭha is very much like that of Krishna with regard to actions. According to him, performing or giving up any kind of action, whether it be religious, moral or worldly, is immaterial for Self-realisation. (Vib. 199. 31). It is foolish, according to him, to believe that action can be renounced. Life is action, Thought is action. As long as one is living or thinking, one is acting. (Vib. 28. 8; Vib. 2. 31, 42; Vib. 199. 5). Renunciation of physical and worldly activities is impossible. The root of action is desire or will. That is really to be cut off in order to save oneself from the binding effect of action. (Vib. 2. 43). Personal desire and willing are to be given up and not actions. "They who give up external actions without having given up desires for them, effect a renunciation which is no renunciation at all. They, in fact, try to beat the empty space with a stick. (Vib. 3. 34). The devil of renunciation devours those fools who attempt that renunciation of actions which is no renunciation at all" (Vib. 3. 26)¹⁰. For Self-realisation, according to Vasiṣṭha, one has not even to go to a forest renouncing the worldly life and activities. The busy home-life is no bar to Self-realisation. Renouncing the activities of life and residing in a forest away from worldly disturbances do not in the least help one whose mind is fickle and restless. "The home itself is a quiet forest for one whose mind is peaceful, whereas a forest is like a noisy city full of men and activities for one who is not at peace within" (Vib. 3. 38)¹¹. The story of the queen Chudālā and her husband Shikhidhwaja in the *Nirvāṇa Prakaraṇa* is a beautiful illustration of this fact. Vasiṣṭha is very emphatic on this point. According to him, a wise man should prefer not to retire from the busy life of the world, although it is in no way binding upon him. (V. 26. 16)¹². Most of his liberated living men (*jīvanmuktas*), i. e., those who have realised their Godhead, rule over

their kingdoms, and give the benefit of their wisdom to others. Neither devotion to any personal God nor Renunciation of activities, is therefore, a means of Deification according to the *Yogavāsishtha*.

The right knowledge which deifies man consists in getting fully convinced through one's own thinking that all the objects of the world are Brahman, which is one's real Self, and nothing else. (V. 79. 3). "The conviction that the Paramātman alone—the infinite, beginningless and endless Consciousness—is the only reality is the real knowledge" (V. 79. 2)¹³. This right knowledge can be acquired only through one's own thinking and effort. "No other agency than one's own sharpened intellect can bring this Truth home to one" (V. 12. 18)¹⁴. One should think oneself about the nature of the world and find out what is real and what is unreal and then should accept the truth. (5. 5. 8)¹⁵. The goal of all philosophical thinking according to Vasiṣṭha is Truth (5. 5. 8), the Guide is the Reason (V. 12. 18) and the source (*pramāṇa*) is the Experience (II. 19. 16; III. 42. 15; III. 64. 53). It is through logical interpretation of our own experience that we arrive at Truth which brings Peace (II. 14. 53)¹⁶. But in order that we may be able to think correctly, it is necessary that our mind should be purified and trained. This training of mind is effected through the study of philosophical works, through association with the wise, and through living a pure and noble life. (V. 5. 5)¹⁷. A sincere student of Truth should always keep all the windows of his heart open to receive light from all directions, but he should never depend upon and be a slave to any particular creed or Scripture. The Scriptures do not help very much. (VI b. 197. 18)¹⁸. And if the Scriptures make some statements which are illogical or irrational and against the verdict of Experience, their authority is to be rejected. "Reasonable statements even of a child ought to be accepted, and the statements of even the Creator are to be thrown away like a straw if they are unreasonable (II. 18. 3). The works written by ordinary men ought to be valued and studied if they are rational and give us enlightenment, whereas those of even the Rishis are to be rejected by the devotees of Reason, if they are other-wise. (II. 18. 4). A sentimental person is helpless. He is like one who prefers drinking unwholesome water from a well because it was constructed by his dear father, and is throwing away the wholesome Ganges water near at hand." (II. 18. 2.). The Self is not shown to us by any Shāstra or Guru. It is seen by oneself through one's own knowledge arrived at through one's own thinking. (VIa. 41. 15)¹⁹. ∴

Jñāna or Knowledge that has been pointed out by Vasiṣṭha as the only means of Self-realisation is not to remain a mere intellectual conviction, as most of the philosophical creeds remain in case of the vast majority of men. The intellectual conviction must in course of time turn into a direct intuition. Nay, more. The individual should gradually expand into the Absolute and should live the life of the Absolute. Self-knowledge in the fullest sense is the actual living in the Absolute Experience. It is complete identification with the Divine Being. It is bringing oneself in the perfect tune with the Infinite. It is thinking as God would think, feeling as God would feel, and acting as God would act. It is actually becoming the Divine Being. It is the actual realisation of the Goal of life. The *Upaniṣads*, the *Bhagavadgītā* and the *Yogarāsiṣṭha* all are unequivocally agreed upon Deification being the Goal of the true knowledge. Our philosophy should therefore not remain an intellectual creed only. It must be lived by. Those who do not live by their philosophy are called *jñāna-bandhus* by Vasiṣṭha in contradistinction to those who live by their philosophy, called *jñānins* by him. "He is a *jñānabandhu* who does not bring his knowledge into practice" (VIb. 21. 34). Vasiṣṭha prefers an ignorant person to a *jñānabandhu* (VIb. 21. 1)²⁰, for he is far from the real knowledge, yet he thinks that he knows (VI. b. 21. 6). Knowledge which is not put into practice vanishes in course of time. As Philo said, "The Mind that wishes to hold God must itself become God".

This kind of living Self-realisation is not magically produced in a moment. Our finitude is of a very long standing. A mere intellectual enlightenment may convince us of the illusoriness of our finitude, yet the illusion continues to be experienced. Vasiṣṭha, therefore, urges upon us not to be satisfied with mere knowledge but to make constant and earnest efforts (*abhyāsa*) to actualise our knowledge and to realise our Godhead. (V. 92. 23. VI. b. 67. 43; VI. a. 11. 1).²¹ The technical name given to the practice in Self-realisation by Vasiṣṭha is *Yoga*. Its Ideal is "That fourth kind of Experience which means sharing in the Absolute, which is realisation of unconditioned Bliss, which is of the nature of Consciousness; in which other experiences—waking, sleep etc. are not even potentially present" VIa. 128. 50. 51).²²

PRACTICAL METHOD OF SELF-REALISATION.

What then should be the actual course of the process of Self-

realisation? The *Yogāvasiṣṭha* suggests a definite scheme of the method of Self-realisation which does not neglect any aspect of our life. Our present life has three aspects—spiritual, mental and physical. The first may be said to correspond to what has been called the sub-conscious self by modern writers. The second is our conscious mental life of thoughts, emotions and desires etc. The third is the physical body which is being run on by the perpetual movements of the vital currents (*prāṇas*). All these aspects of our personality have very intimate connection with one another. In order that we may cease from finite experience and may live in the Absolute Experience, it is necessary that we should free ourselves from the limitations of the body, mind and individuality (our subconscious self). We therefore, require a scheme of culture or practice which may enable us to transmute ourselves into the infinite Brahman by taking hold of that side of our experience for which we are most fit. *Vasiṣṭha* therefore suggests three lines along which we should proceed to realise our Godhead, and also tells us that any one of them may be selected according to one's convenience and bent of mind. Thus he says: "The term *Yoga* stands for (1) Deep affirmation of the One Reality, (2) Control of the Mind and (3) Stopping of the movements of the vital currents *prāṇas* (VIa. 69. 27). If any one of them is fully accomplished, "the other two follow" (VIa. 68. 40).²³ He is, however, inclined to prefer the second method, namely, the control and culture of the mind, to the other two, probably because it is easier than the others and it is also more attractive to a highly cultured man. "Of all the three methods", says he, "the control of the mind is the best because it is comparatively easy to effect and soon leads to Peace" (VIa. 69. 29).²⁴ We shall now learn about these methods in details.

I. PRACTICE IN DEEP AFFIRMATION OF THE ONE REALITY

"Through constant practice in Deep Affirmation of one's being one with the One Reality, the mind comes to Peace, and when the mind is merged in the Self, the activity of the *prāṇas* is stopped" (VIa. 69. 48).²⁵ This practice of Deep Affirmation may be effected in three ways: One may meditate on the fact of his being one with the Brahman and go on with all his activities, thoughts and emotions; affirming that he is that Brahman. This process is called *Brahma-bhāvanā*. In connection with it *Vasiṣṭha* says: "One becomes that which one constantly affirms oneself to be (*bhāvayati*); one fills oneself

with power, however great one may wish, in accordance with one's affirmation (IV. 11. 59). The Self becomes the Infinite Whole (*anantam akhilam*) by affirming itself to be that (IV. 11. 60). The mind of him who meditates on the Absolute Brahman vanishes for want of finite objects and the activity of the Prāṇas also stops, leaving the Absolute Experience shining alone" (VIa. 69. 52).²⁶ Secondly, one may affirm one's oneness with the Absolute Brahman through realising the absolute non-reality of objects other than the Brahman. Every thing being Brahman, there is nothing real in itself. This process is called *Padārtha-bhūvanā-tyāga* or *Padārtha-abhāva-bhāvanā*, i. e. realising the absolute non-reality of objects other than the Self. It is affirming the Self by denying the not-Self. Vasistha says : "They can practise Affirmation of the Brahman in themselves who with the help of the Scriptures and logic try to realise the absolute unreality of the subject and the object. III. 22. 27). Without the realisation of the absolute unreality of the world and the ego, Freedom which consists in the absence of the experience of the finite ego and the objective world, is not realised" (III. 21. 12).²⁷ A modern writer rightly says : "Denial is the creative force of mind used as a dissolving or disintegrating power" (Wase : *Inner Teachings and Yoga*, p. 37). So by constantly denying our limitation and finitude, we can dissolve them and realise our Freedom and Infinite nature. Thirdly, through abstracting and separating the Spirit from the objective factors of our experience we can apprehend it in its real nature and thereby affirm our identity with it. This process is called *Kerali-bhāva* by Vasistha. The Absolute Brahman is above both objectivity and subjectivity, both of which are relative. *Keralibhāva* consists in affirming the Self to be free from both subjectivity and objectivity (III. 4. 53). The Self being realised as free from both subjectivity, and objectivity, all desires, likes and dislikes, drop down from the personality, and the movements of the prana come to rest (III. 4. 54).²⁸ All this seems to have some meaning which can be understood only when one actually takes to the process of Denial and Affirmation. Compare what a Western writer of the twentieth century has written with regard to God-realisation : "The first great stage or degree is where you realise the unreality of all those things which you have hitherto considered real. It is the great denial of the reality of external things, in the light of the "all-ness" of God, the Changeless One. The reality of the changing temporal universe has to be denied, and the

denial must be followed by a mental affirmation of the perfection of the One Reality. (p. 30).....The second stage or degree is where, having dissolved the gross and imperfect in the refined and perfect, the Light of the Logos (Cosmic Consciousness) appears. The One Reality is seen.....The third initiation is the Synthesis. It is a point where you come back to the things of the external world and see that, informing them, in every atom, in every part, and in every speck of space is the living, breathing presence of God" (Wase : *The Inner Teachings and Yoga*, p. 33).

II. THE CONTROL AND STOPPAGE OF THE ACTIVITY OF THE MIND.

The MANASA (mind) is the most important concept of Vasīṣṭha's philosophy. It is that which in its essence and static aspect is the Brahman and in its dynamic aspect becomes the individual and the world. The philosophy of *Yogarāṣiṣṭha* is the statics and dynamics of the mind. The movements of the mind towards objectification bring into existence the individual ego and the world-experience with all its good and evil, pleasure and pain, life and death etc. The stoppage of this tendency of the mind, which in fact is the annihilation of the mind as such, is another name for the realisation of the infinity of the Self. Our being an individual is responsible for our experiencing the illusory objective world. The very moment we succeed in breaking the shell of individuality we are the infinite Whole. "The release from the world of trouble, risk and adventure", as Prof. Radhakrishnan puts it, "can be had only by losing the separate self" (*The Reign of Religion in Contemporary Philosophy*, p. 449). Bertrand Russell likewise says: "A too powerful ego is a prison from which man must escape if he is to enjoy the world to the full" (*Conquest of Happiness*, p. 183) and "The man who can centre his thoughts and hopes upon something transcending the self can find a certain peace in the ordinary troubles of life which is impossible to the pure egoist" (*Ibid*, p. 95). Kingsland also says: "The individual self must be lost before the Self can be found" (*Rational Mysticism*, p. 422). "All mystical teachers have taught that it is only in proportion as the self—the lower, personal self—is lost, that the Self can be found" (*Ibid*, 241). James Allen, the great modern sage of England has also beautifully put the same Truth: "Seeking to save his personal life, man forfeits the greater impersonal life of Truth; clinging to the perishable, he is shut from the knowledge of the Eternal.....Love of self shuts men

out from Truth, and seeking their own personal happiness they lose the deeper, purer and more abiding bliss. He who has yielded up that self, that personality that most men love and cling to with such fierce tenacity, has left behind him all perplexity" (*A Book of Meditations*, p. 216-217). Thus the more we cease to be individual minds or egos (i. e., centres of individual willing, individual thinking and individual feeling), the more we are the real Self. And if we could totally cease to be minds i. e., the individual selves, we are the Absolute Brahman shining in its own glory. The mind is the nave of the wheel of the world-illusion. If one can stop it from moving, the world-wheel stops, and ceases to trouble us (V. 49. 40). One should, therefore, apply all one's efforts, strength, intelligence and ingenuity in controlling the mind, the nave of the wheel of the *samsāra* (VIa. 29. 7-8). By annihilating the mind the world-experience is annihilated (V. 50. 14) When the mind is given up, the Absolute Peace, the pure and spotless One remains (VI. a. 93. 44)²⁹. According to Ashvaghosha, the great Buddhist philosopher also, the world vanishes and enlightenment dawns when the mind is annihilated: "If we could overcome our confused subjectivity, the signs of individuation would disappear, and there would be no trace of the world of objects" (Suzuki: *Awakening of Faith*, p. 56). Gaudapāda Acharya, the great teacher of the Advaita Vedānta similarly says: "The whole duality of whatever form, is simply a phenomenon of the mind, and it is never experienced when the mind ceases to be mind" (*The Māndūkya-kārikas*, III. 31).

How then to control the mind and dissolve it into the Infinite Brahman? "The mind", says Vasiṣṭha, "cannot be controlled without the proper method (V. 91. 34)³⁰. Those who do not take recourse to the right method and proceed at random are obstinate (*hathāh*). They meet with danger at every step and undergo one trouble after another" (V. 92. 40)³¹. Some of the methods of dissolution of the mind suggested by Vasiṣṭha are:—(1) Realisation of its unreality through philosophical thinking; (2) avoidance of imagination or day-dreaming (*samkalpochchheda*); distaste for the objects of sense-pleasure; (4) renunciation of desires; (5) eradication of the feeling of the ego; (6) practice of detachment (*asamgābhyaśa*); (7) attainment of equanimity; (8) mental renunciation of every possession and (9) practice of constant *samādhi* (intense concentration on the Reality). We shall take them one by one and note here in brief what Vasiṣṭha says on every one of these methods.

1. *Philosophical thinking* :—"The giving up the ego (mind) is easier than the opening of the eye or crushing of a flower. There is hardly any difficulty in it. (VIa. 111. 31). A thing which is taken to be real on account of ignorance will vanish when true knowledge is attained (VIa. 111. 32). The ego (mind) is only an illusory conception in the Absolute Self like the appearance of a snake in a rope and of water in a desert (VIa. 111. 34)⁸². The ego or mind, being thus realised as unreal or illusory feeling within our infinite Self will lose itself in the Self and we shall realise ourselves to be the eternal and Infinite Brahman.

2. *Giving up of imagination or day-dreaming* :—"The mind is dissolved when there is no imagination (V. 13. 80). The experience of the world-illusion is due to our imagination; it vanishes away when imagination is completely discontinued (VIa. 33. 42)." How then to cease to imagine? "What difficulty is there in putting an end to the imagining activity? Negate imagination with the help of imagination (VI. 54. 18). Imagination is negated by the negation of what is affirmed (IV. 54. 13). Through *bhāvanāparyaya* (opposite idea) the effect of creative imagination can be annulled" (IV. 34. 16)⁸³. The idea underlying these statements is that when something is imagined by the mind, it is forthwith created in the objective world, and the author of it is bound to it. To get rid of it, one must send out an opposite current of imagining activity negating the previous affirmation. Both the positive and negative ideas will neutralise each other and will leave the Absolute Self shining in its own glory in the experience of the individual which is no more individual. In the *Māndūkya-kārikās* of Gaudapādachārya also we find the same idea. "The mind ceases to be mind when it ceases from imagining" (III. 32)⁸⁴.

3. *Distaste for the objects of enjoyment* :—Our bondage to finitude is to a great extent constituted and prolonged by our fascination for the so called pleasures of the world. We run after them and go on imagining for ourselves such occasions and situations as may bring us into contact with this or that object of pleasure, with the result that we always have an objective world before us. To be free from this state of affairs, we must begin to cultivate distaste and indifference for the objects of pleasure. Vasiṣṭha, therefore, tells us, "Desire for the objects of pleasure is bondage; giving it up is liberation (III. 35. 3). As long as indifference for pleasures is not

generated in the mind, so long full freedom does not accrue" (V. 24. 37, 38)²⁶. How then to attain this indifference? The answer is simple. Think of their illusoriness. Realise that every pleasure has within it the seed of pain. Think that even those who have the pleasures for which you hanker are in no way happier than you. Think that the pleasures for which you longed in the past and which you got eventually have not made you happy. This is what Vasiṣṭha calls *chintā* (thinking) about the nature of pleasures. (V. 24. 62; IV. 35. 4)²⁷. The second answer given by Vasiṣṭha is: Know thyself! When you come to know what you really are, you will learn that your own Self is the ultimate source of all happiness which you are seeking in vain in the objects of pleasure. (V. 24. 53, 54)²⁷.

4. *Renunciation of desires (vāsanā-tyāga)*:—Renunciation of desires is a very important requirement for dissolving the mind to realise the Self. It is desire that really binds us to any object, to any kind of objective world. The world around us, the environment in which we are placed, the people by whom we are surrounded, the family in which we are born, the bodies that we are associated with, and the powers and capacities that we have, are all the results of our own desires. We are being tossed up and down in the ocean of the world; we wander here and there; live this life or that, simply as dragged by our desires. All our desires are omnipotent in so far as they are fructified. But, unfortunately they fructify when we have already shifted our interest from the object which we formerly desired. But we must have by our side what we have already desired, no matter whether now we like to have it or not. This is the irony of life. It is how desire binds us. This is what causes suffering—not to have what we desire then and there, and to have it when it has ceased to be the object of our present desire. Moreover, every desire, when it is cherished, gives us a promise of the happiness of its fulfilment; but when it is nearing its fulfilment, or is being fulfilled, the promised happiness quickly and imperceptibly shifts itself to the object of a new desire. This tantalising process goes on endlessly. This fact makes us wander through the endless *samsāra*, without ever coming to rest or peace. It is why Indian philosophers, from the time of the *Upanishads*, have always emphasised the renunciation of desires as a very essential condition of obtaining Freedom. "When all the desires that dwelt in the heart are forsaken, the mortal becomes Immortal and reaches the Eternal" (*Kāthopani-*

śhad. II. 6-14). It is so, simply because when we cease to desire anything finite, we become free from experiencing it as a content of our world-experience. The individuality is constituted by a shell of desires within the Absolute Experience. Breaking the shell of desires (which is the same as annihilation of the mind, for mind is a tendency to desire and to imagine the objects of desire hypostatized) is allowing the individual to partake of the limitless Absolute Experience. It is like the breaking of a bubble, which is now no longer a bubble, but the ocean. In fact, between ourselves and the Infinite Brahman, the desire for something finite is the only barrier. When this thin wall of desire is demolished, we are no longer separate from the Absolute Whole. No wonder, therefore, that Vasiṣṭha repeatedly urges upon his hearers to give up desire (*vāsanā*). (VI a. 94-5: V. 17-7; V. 17-8; IV. 17-3; III. 22-8).³⁸ How then to be free from desire? The first requisite is the conviction that it is an evil that must be warded off. One should realise how helpless desire makes us, how powerfully it takes a hold upon us, and that all our troubles and suffering have their source in desire. (I. 17. 39, 1; V. 15-10)³⁹. One should also be convinced of the fact that really speaking there is no object in the world so exclusively good, pleasant or beautiful as may be worth desiring. There is also no object in the world so exclusively evil, painful or ugly as to be worthy of our aversion (desire to get rid of) or *heya* (worth discarding). There is really nothing *upādeya* (worth obtaining) or *heya* (worth shunning) in the world, because from the ultimate point of view of the Self, there is nothing else real in itself. (IV. 45-42, 43)⁴⁰. So, really speaking, there is no loss or gain in our inability to get a thing or in our getting it. There is no loss or gain to the Self in the decrease or increase of worldly possessions. (IV. 45-35)⁴¹. It is the idea of value in objects that is the seed of desire. The very moment we are convinced that the objects of our desire or aversion can neither do us any ultimate good or harm, we shall cease to desire or hate them (we must remember that hate is a negative desire). Another very important fact that we should remember in connection with the renunciation of desire is that the renunciation of desire cannot be successfully effected by the negative method of suppression merely. As Dr. Freud of Vienna, the great seer and prophet of modern Psychology has been telling the world that no natural desire (instinctual tendency or impulse) can be made extinct from the personality by

forceful suppression. By this kind of attempt, the desires only settle deeper in the personality, and hiding themselves from our limited consciousness, trouble us in various ways. Our being unaware of them is no guarantee of their non-existence. They are like the secret societies which work in the dark and weaken the personality by dividing its strength and ultimately place it at their mercy and disposal. Vasiṣṭha was not unaware of this law of mental life. Such desires he calls as sleeping desires (*suptā vāsanāḥ*) and this kind of forceful forsaking of desires he calls the devil of renunciation which devours the renouncer himself. (VI a. 10-20; 26, VI b. 3-26; VI a. 10-14)⁴². A repressed desire, in fact, is as dangerous as a sleeping lion. Vasiṣṭha therefore advised Ramachandra to become "a Great Enjoyer, a Great Renouncer, and a Great Man of Action" (VI a. 115-1)⁴³. "A great enjoyer is one who enjoys all the natural pleasures without either keenly aspiring for them or shunning them. "(VI a. 115-21)⁴⁴. So there cannot be any need of suppressing any of the natural impulses in the case of one who has no narrow moral or social notions. His renunciation is not the renunciation or giving up of any natural function of the body. It is the liberation of the unnecessary thought and emotion from it. (IV-57-25)⁴⁵. It is in fact unfulfilled instinctual impulses and suppressed tendencies that absorb a great deal of our thought and emotional energy. So "A Great Renouncer is one who detaches his thought from all his desires, impulses, fears and convictions; who acquires a right attitude of mental renunciation towards the entire objective world;" (VI a. 115. 34, 38)⁴⁶. And "a great man of action is one who performs indifferently all the activities demanded by the occasion—no matter whether they involve love or anger, pleasure or pain, or are regarded as moral or immoral, lead to good or bad consequences" (VI a. 115. 12)⁴⁷. This high ideal is not easily attained. Therefore, as long as an individual is governed by the moral ideas of good or evil, he should take recourse to a conscious substitution of some desires by others gradually. The method consists in substituting the good desires for the evil ones; and then better ones for the good ones; and then the best and the noblest for the better ones. This process of sublimation should go on until the desire embraces the Infinite Good. An Absolute Motion is Rest, so a desire which comprises within its object the Absolute Good is really no desire. It is a craving for the Infinite which must precede our becoming the Infinite. The moment we become the

Infinite the desire leaves us for ever. The small shell of our desires that constitutes our individuality thus goes on spreading and expanding more and more all around, until it embraces the dimensions of the Absolute Experience, and ceases to be an individual shell. It is, as previously pointed out, like the enlargement of a bubble into the ocean. (IV. 57. 20-24)⁴⁸.

5. *Losing of the Ego*:—It is our limitation to and identification with some particular aspect of the infinite Whole that constitutes our individuality. The very moment we affirm ourselves to be something, we hypostatize ourselves as individuals and commence to live a life of isolation and suffering. Assertion or affirmation of the Self to be something is the commencement of the worldly career, for the very moment we affirm ourselves to be something, the other aspects of the Absolute Whole are denied of the Self and are relegated to the sphere of the not-self. But the Whole as such never being separated into parts, there arises in us a desire for the not-self, giving rise to a series of innumerable lives and deaths, which will continue until we realise our being the Whole instead of only a part of it. The Ego or self-affirmation (*ahambhāva*) is therefore to be completely got rid of to realise our Godhead. (VIb. 26. 29; V. 13. 17)⁴⁹ Prof. Radhakrishnan similarly points out: "So long as we feel ourselves to have individualities of our own, we will be beset with conflict and contradiction, pain and pleasure, but when once we disinterestedly give ourselves up to the whole, there is an end to all discord" (*The Reign of Religion in Contemporary Philosophy*, p. 437). How then to be free from the ego? How to cease from self-affirmation in the particular aspects of the Absolute Whole? Vasiṣṭha says self-affirmation would die a natural death when we come to know through philosophical reflection that it is false from the Absolute point of view, when we become convinced that we are in fact the Whole Reality including even that which is denied by our act of affirmation of a part. The affirmation of one's being the Absolute Whole will also in course of time negate the affirmation of his being only a part. Or, the very moment one affirms oneself to be something, one should also affirm that he is also that which is denied in the previous affirmation. (VIb. 8. 3; IV. 33. 43, 44, 46)⁵⁰.

A practical scheme of gradual merging of the ego in the Cosmic Consciousness is suggested in the following passages: "Let the aspirant gradually withdraw his senses from their respective

objects. Let him dissolve the idea of his body, senses, mind and individuality into the respective Cosmic Elements from which they arose. He should, for example, dissolve the idea of the earthly part of his body into Earth, watery part into Water, fiery, into Fire, airy, into Air, and etheric, into Ether. In the same way the organs should also be merged into their respective Sources. The ears should be merged into the Directions, skin into the Lightning, eyes into the Sun, tongue into Water, the feet into Viṣṇu, the anus into Mitra, the generative organ into Kaśyapa, the mind into the Moon, the intellect into Brahmā. These are the Cosmic Causal Gods. Having thus merged and dissolved (in imagination) his individual personality into the Cosmic Personality, let him now feel that he is the Cosmos. Now let him merge Earth into Water; Water into Fire; Fire into Air; Air into Ether; and the Ether into the Great Ether which is the Source of all things in the world. Let him now realise that he is the Cosmic Subtle Body. He should then merge the subtle body (Cosmic) into the Unmanifested and Undifferentiated Objectivity in which the entire world exists without name and form and which is spoken of as *Prakṛti* by some, as *Māyā* by others, and *Avidyā* (Void) by logically minded thinkers. Having merged every thing therein, let him now feel that he is the *Avyakta*, the Unmanifested Source of the entire world. There is a fourth Subtler State of Existence (the Absolute *Brahman*) which is the inexhaustible Source of all these. To experience It, let him now meditate on It and merge himself into It" (VIa. 128. 1-25)⁵¹. It will not be difficult to grasp the idea of the possibility of realising the Cosmic Consciousness in this way, if we remember that according to Vasiṣṭha an individual, on whatever plane of manifestation he may feel his being, is a mode or differentiation of the Whole with which he is ever identical, although he does not realise this fact. The reason why he does not realise is that he is too much occupied only with a portion of the Whole, which he calls his body or personality. Another principle to be kept in view, to understand this process of the realisation of the Cosmic Consciousness, is that our bodies are sustained only by our thought or idea of them, by our interest in them and by our feeling that they are real. If we could succeed in totally withdrawing our thoughts, feelings and interests from them, they will no longer be felt to be an item or content of our consciousness, as it happens in temporary forgetfulness, in dream, in sleep, in hypnotic trance, and in the phenomena of alteration of

personality. It is very interesting to note that a contemporary writer expresses an idea very similar to that of Vasiṣṭha: "It is not difficult in the light of the present day beliefs, to pass in thought from the visible universe to its indwelling material Substance-principle; and to do this helps us to pass in turn from the garment of the Spirit of God to that which it clothes and expresses, namely, Infinite Life and Intelligence Itself".....To do this, "In thought, the material universe must be resolved into the ether, and the ether resolved into Spirit-life, will, mind—into God...This is the process of Involution, and this path consciously taken, brings you the Divine Powers of a new and regenerated Consciousness" (Charles Wase: *The Inner Teachings and Yoga*, p. 25, 26).

6. *Cultivation of Detachment*:—Attachment to the objects of our experience, to actions and to the bodies is the bond that never allows the mind to be liberated from finitude and particularity. One should therefore try to get rid of attachment to realise the Self. (Vib. 28. 23; V. 63. 33);⁵² The first step in detachment is to be detached from the body with which we feel so much identified. (V. 67. 26).⁵³

7. *Cultivation of Samatā* (equanimity):—Much of the force of the finitising power of the mind will be averted by cultivating equanimity. For when every state of existence is looked upon with an equal eye (*samabhāvena*), when every object is received with equal satisfaction, when every person is regarded equally, then one has expanded one's individuality into a personality that is no longer interested in the affairs of a particular body, or of a particular mind, but lives a life of the Self which is equally present in all beings. We should therefore be equanimous always, under all circumstances and with regard to all persons. Universal Brotherhood is an expression of this equanimous attitude. (V. 13. 21; Vib. 198. 10; V. 18. 61, 62, V. 20. 4).⁵⁴

8. *Mental Renunciation of everything*:—To possess is to limit oneself. According to the great psychologist, William James, our possessions constitute a part of our self, called the material self by him. So long as we own a particular aspect of the Reality as our own and disown others as not ours, we cannot enjoy union with the Whole. When the Absolute Whole is my Self, and the entire universe a manifestation of the Absolute, all beings are in myself and I am in all beings, it is not only absurd to believe that something is mine while another

is not, and to cling to one and reject another, but also harmful, for the limit of our thought or belief is the limit of our being. Either you own everything or nothing, if you have to realise your unity with the all-transcending Absolute. But the meaning of both renunciation and possession of "all" things has been misunderstood in the history of the world, simply because people could not very often distinguish between the standpoint of the body and that of the Self. Renunciation of everything as it has been preached and practised in India is not what Vasiṣṭha has taught to Rāmachandra. Actual giving up of or running away from anything is not the true renunciation of it according to Vasiṣṭha. For, as long as we are in the world, it is impossible to run away from or give up everything. As long as life continues, one has to be in actual possession of something or other. His renunciation cannot be complete. It is therefore impracticable to renounce everything in this sense of the term. Nor is it of any use or value. This kind of renunciation will not bring Peace to any person. Its futility is very well illustrated by Vasiṣṭha in the story of Chuḍālā and Śikhidhwaja. Renunciation for Vasiṣṭha is *only mental*. A person rolling in wealth and ruling over an empire may be more "renounced" than a recluse possessing no penny and having no home. Renunciation is only a mental attitude towards things of the world. It is a feeling that nothing here belongs to any individual, but everything is God's, as the *Isha Upaniṣhad* tells us. (V. 58. 44 ; V. 34. 76 ; VIa. 90. 6 ; V. 57. 25 ; VIa. 93. 29 ; VIa. 111. 21).⁵⁵

9. *The Practice of Samādhi* (intense contemplation of the Absolute):—The experience of *Samādhi*, when one becomes so deeply merged in the idea of the Absolute Reality that he becomes unaware of everything else, is also one of the methods of dissolving the mind and realising the Absolute Experience. *Samādhi* according to Vasiṣṭha is a sort of Divine madness, an intoxication of the intense love of the Absolute, an intense occupation of the mind with the thought of the Self, in which one sees all around nothing but Divinity, in which one's own individuality is totally merged and is far below the threshold of one's consciousness. (III. 1. 36).⁵⁶ *Samādhi* is nothing mysterious. "By *Samādhi* is not meant a state of silence or idleness. It means the intense awareness of the Reality, the highest Intuition which reveals to us things as they are, in which Eternal Peace is felt. The state of existence in which there is no agitation of the mind, in which the ego is at its ebb, which does

not involve the duality of objects, is called *Samādhi*. There is perpetual *Samādhi* for the great-souled, since, all the time, his mind is identical with the Divine Consciousness (V. 62. 8-12).⁵⁷ "It is," as Plotinus observes, "sinking into the Divine Essence with an entire loss of self-consciousness".

These are some of the ways of annihilating or dissolving the mind or individuality, in order that the Absolute Experience may be realised and made our own. "The Joy which is experienced when the mind is dissolved is such as cannot be experienced even in ruling over the whole world (V. 15. 20)."⁵⁸

III. CONTROL AND STOPPAGE OF THE ACTIVITY OF THE PRĀṆA.

Vasiṣṭha believes that the *prāṇa* (vital energy of the body) and the mind are very intimately connected. The movements of the *prāṇa* are the physical manifestations of the activity of the mind, and the activities of the mind are the movements of the *prāṇa* manifested on the psychical side. One is the other side of the other. What is the *prāṇa* on the physical plane is the mind on the psychical plane. There is perfect identity and parallelism between the psychical and the physical sides of our being. He seems to agree with the psycho-physical parallelists of modern times that every psychical fact has its co-relative on the physical side and vice versa. But this is true, according to Vasiṣṭha, only empirically. Ultimately he is an idealist and spiritualist, and never forgets to point out that even this parallelism is ultimately mind-created (VIb. 139. 2).⁵⁹ In accordance with his parallelistic view he holds that the control and stoppage of the movements of the *prāṇa* are those of the mind and vice versa. He says: "By stopping the movements of the *prāṇa* the mind is surely stopped from its activities. (V. 78. 15). When the *prāṇa* is at rest, the mind is dissolved" (V. 13. 83). Similarly, "When the activities of the mind are stopped, the movements of the *prāṇa* also stop" (VIa. 69. 44).⁶⁰

It is, therefore, important to understand how the activities of the *prāṇa* can be brought under control and how they can be stopped altogether. Unfortunately, however, Vasiṣṭha has not made the latter clear. He has very summarily stated the various ways of stopping the activity of the *prāṇa*, probably because it is dangerous to meddle with the activity of the *prāṇa* without a proper guide. The *Prāṇa*, according

to him, is the vital energy, the currents of which flow all around in the body to keep every organ of the body alive and active. Some current of it moves the eyes; some resides in the skin; some goes to the nose; some digests food; some functions in the tongue. In short the *prāṇa* moves the body as a machine with its own force" (VIa. 24. 28-30).⁴¹ In order to acquire control over the *prāṇa*, the *yogin* should first practise to have concentration and control over the natural flow of the *prāṇa* in connection with breathing in and breathing out. A number of such *prāṇāyāmas* (control over the activities of inhalation and exhalation and stoppage of them) are described by Vasiṣṭha which are left out here for want of time at my disposal. (See VIa. 25. 5-60.) But the most important point that should not be lost sight of in this connection is that there are two occasions in the perpetual movement of the *prāṇa*, which deserve attention and concentration of the *yogin*. They are the two *kumbhaka*s, the external and the internal: "When the last streak of the *apāna* (moon) has subsided in the heart (lit. in the *prāṇa*) and first streak of the *prāṇa* (sun) has not yet taken its rise (i. e. the internal *kumbhaka*), and vice versa, that is the state having stayed in which the *yogin* is no more troubled (VIa. 25. 35-38, 51). When the *prāṇa* has finished itself at a distance of twelve *angulus* (say, 6 inches) and the *apāna* has not taken its rise from there yet (i. e., the external *kumbhaka*), that is also a state having stayed in which for a long time, the *yogin* no more suffers from troubles (VIa. 25. 15-17, 51). "In other words, the *yogin* should try to prolong through practice that state of physical rest in which neither exhalation nor inhalation takes place, when both of them are absent either internally or externally. (VIb. 25. 34-55)."⁴²

How this stoppage of the movements of the *prāṇa* and the *apāna* is effected is very summarily described in the following passages of the *Yogavāsiṣṭha*: "The movements of the *Prāṇa* can be stopped through *vairāgya* (loss of interest in the world), meditation on the ultimate Cause, practice, proper methods, giving up bad habits (V. 13. 85); by having a distrust in the world through the study of the sacred literature, company of the good, practice of yoga; through concentration on the object of one's love and meditation on the One Reality; through the practice of the *prāṇāyāma* and through meditation in a solitary place; through concentration on the last part of the sound of Om; through making the worldly consciousness sleep; through the practice of *reṣhaka* when the *prāṇa* is no longer in motion; through

the prolonged practice of *kumbhaka* ; by directing the current of the *prāṇa* through the upper hole (to the *Brahma-randhra*) by stopping its usual passage with the tongue fixed at the root of the palate ; when the consciousness even of concentration is lost in the subtle ether of Consciousness in which there is no activity or thought ; when the thinking process stops in concentration at a distance of 12 *angulus* from the tip of the nose ; when one attains peace by concentrating on the point between the eyebrows ; when the movement of the *prāṇa* is made to be lost in a place within the brain at a distance of 12 *angulus* from the palate, by sending it through the upper hole ; through being lost in the thought of the Ether of Consciousness by being desireless and in intense meditation ; through attaching the mind to the pure Consciousness which is free from desires ; by taking one's stay in the knowledge which flashes into the mind for a moment only on occasions. Through these methods, as well as through others that may be taught by competent teachers, the movements of the *prāṇa* can be stopped" (V. 78. 18-31, 38-39).⁴³

THE STAGES OF SELF-REALISATION

Self-realisation is thus the expansion of the individual into the Infinite Absolute Experience ; it is the extinction of separateness in the Self which is in all and in which all beings are rooted. It is the transmutation of the individual, with his little and limited material, social and spiritual "me-s" into a Cosmic Personality who feels his identity and relation with all beings equally ; who feels equally under all circumstances, whom nothing binds and who is happy under all circumstances. It is not extinction, but realisation of the Self. It is an extinction only of that feeling which keeps us apart and forgetful of the Whole which we really are and makes us an imaginary something, living a life of separation and misery. But this is not an easy task. It takes time for the individual to evolve into the Infinite Whole. What time it may take cannot be fixed as it depends on the effort of each individual. The process may be completed within one life or it may extend over several or countless lives. Although the whole process of removing our ignorance is only a subjective one, yet there is a long distance between the actual, which is the finite individual, and the ideal which is the Absolute Experience. Philosophers who do not believe in the instantaneous and magical realisation of the ideal have always believed in the progressive realisation of it. Once

the concept of progressive realisation is admitted, there arises the question of the stages of the progress. Jain philosophers have pointed out 14 definite stages (*gunasthānas*) between the life of an ordinary man and the perfected *Kerālin* (Vide C. R. Jain : *The Practical Path*, p. 127). The Mahāyāna Buddhists have pointed out 10 stages (*bhūmikās*) between an aspirant and his realisation of Bodhisattvahood (Vide Keith : *Buddhist Philosophy*, p. 291). The Theosophists distinguish five definite stages on the path of perfection from initiation to Masterhood (Vide, Jinarajadisa : *The First Principles of Theosophy*, p. 220). Vasistha points out seven stages on the path of realisation of the Cosmic Consciousness. These stages are called *Yoga-bhūmikās* or *Jñāna-bhūmikās*. They are described at several places in the *Yogavāsistha* in slightly different ways. According to one statement, the first stage is when the individual, having come to the consciousness of the evils of the individual living, aspires to transcend it (*Subhecchāhā*). The second, when he philosophises over and investigates into the nature of the Self and the world (*Vishāraṇā*). The third, when on account of the knowledge of its ultimate unreality revealed by philosophical thinking, the individuality (mind) becomes less and less assertive and less felt (*Tanumānā*). The fourth, when the aspirant begins to feel the being of the Real Self within him (*Sattvāpatti*). The fifth, when clinging to the objects of the world is finally overcome through one's rising above all desires (*Aśamakti*). The sixth, when all things are realised to be unreal apart from the Absolute (*Padārthābhāvanā*) or (according to another reading) when the individual imagines himself to be the Ultimate Reality (*Padārthabhāvanā*). And the seventh, when the mystic Experience of being identical with the Absolute Reality is realised within oneself (*Turya*). This is the last door which opens into the shrine of the unspeakable *Nirvāṇa*. Those who live on the seventh stage, i. e. in conscious realisation of their Divinity, are called *Jīvanmuktas* (the Freed living persons). (III. 118. 8-16).²⁴

THE LIFE OF JIVAN-MUKTI.

The life in which a sage experiences the last stage of Self-realisation is the last life of individuality, which, from the standpoint of his subjective experience, has already been transcended and transmuted, but which, objectively, still continues as a material effect of previous willing in the form of this life. It is a shadow in the material world, as it were, of the previous subjective individuality,

which is no longer in existence. Thought, it seems, takes time to be materialised in the objective world, like the light of distant stars in reaching our eyes. It is possible that a star, whose light is reaching us now and so giving us the impression of its present existence, may have been long ago effaced out of existence, if it was distant enough. To us the existence of such a star is a fact, but in the world where the star actually was, it is no longer in existence and no longer perceived. So is the case with the individuality of a *Jivanmukta*, a sage who has totally dissolved his individuality and who actually does not feel to be an individual in the world of Spirit and Thought, but who appears to be living, nay actually lives in the physical world, as an effect, as a passing shadow, of the previous individuality. His life is a reality to others, but an appearance in his mind, and unreal for his Self in which he now has his conscious being. How such a person lives and behaves in the world is very elaborately described in *Yogavasiṣṭha*. Here are some of the statements⁶⁵ :—“Pleasures do not delight him ; pains do not distress (VIb. 169. 1). Deep, violent and continued states of pleasure or pain do not produce in him the feeling of like or dislike (VIb. 197. 27). Although externally engaged in worldly actions, he has no attachment in his heart to any object whatsoever (VIb. 169. 8). His conduct does not annoy any body ; he behaves like an ideal citizen and a friend of all. Outwardly he is very busy, but he is very calm and quiet at heart (VIb. 98. 5). He is free from the restrictions of caste, creed, station in life, custom and Scriptures (VIa. 122. 2). He rests undisturbed in the Supreme Bliss (VIa. 122. 4). He does not work for himself, as he is ever happy and does not hang his joy on anything else. (VIb. 122. 5). His face is always cheerful (VIb. 116. 3). He behaves with his fellow beings as the occasion demands, without the least stain on his mind. He plays like a child in the company of children ; he is a youth among the young ; and he acts as an old man in the company of the aged ones. He is full of courage in the party of courageous people ; and shares the misery of the miserable (V. 77. 13-14). There is nothing which he has to achieve. He, therefore, performs and gives up actions without much concern like a child (V. 77. 25). He never feels despondent, proud, agitated, cast down, troubled or elated (V. 77. 32). He is full of cleverness and magnanimity even when surrounded by enemies (V. 18-6). He regards his activities as a part of the Cosmic Movement and performs them without any personal desire (V. 6. 1.). He never hankers after the

pleasures that are not in his hand, but enjoys all those he has (IV. 46.8). The idea of "I" and "Mine," of something to be achieved and something to be avoided, has completely died within him (IV. 16. 20). Even doing all sorts of actions, the liberated one is always in *samādhi* (V. 62. 6). He is a great worker (*mahā kartā*). He works without anxiety, egoistic feeling, pride or impurity of heart. (VIa. 115. 13). He is a great enjoyer (*mahā bhoktā*). He does not discard the pleasures that he has got nor desires the pleasures that he has not got (IV. 46. 8). He enjoys equally old age, death, misery, poverty and ruling over an empire (VIa. 115. 25). He does not make any of the natural functions of his body paralyse for want of proper exercise. His body is a kingdom unto him, over which he rules wisely and well. He keeps it healthy and does not starve it of the appropriate requirements (IV. 23. 1-2, 18. 29, 45 ; VIa. 104. 40-44). The life of the sage who has realised his Divinity is really the noblest and the happiest life. From him goodness is scattered all around (V. 39. 53). Having seen him, having heard about him, having met with him, and having remembered him all creatures feel delighted (V. 39. 5-4). He has no longer any struggle for livelihood. The guardian angels of the world protect and support him, as they do the entire Cosmos (IV. 32. 38-39).

Having left this body when the effects of the previous *samkalp-*as (wishing) are exhausted, the Freed Man either merges in the Divine Essence, or, being always fully conscious of his Divinity, takes up the roll of the Cosmic Deities which govern the Cosmos and disseminate knowledge (III. 9. 16-25).⁶⁰

वासिष्ठयोगः

योगवासिष्ठमहिमा

१. यदिहास्ति तदन्यत्र यज्ञेहास्ति न तत्कचित् ।
इमं समस्तविद्वानशास्त्रकोशं विदुर्वुधाः । (३।८।१२)

आनन्दस्य सर्वेप्सितत्वम्

२. आनन्दायैव भूतानि यतन्ते यानि कानिचित् । (३।१०।२०)

संसारदुर्दशा

३. कास्ता दृशो यासु न सन्ति दोषाः
कास्ता दिशो यासु न दुःखदाहः ।
कास्ताः प्रजा यासु न भंगुरत्वम्
कास्ताः क्रिया यासु न नाम माया ॥ (१।२७।३१)

आत्मज्ञानमेव दुःखनिवृत्त्युपायः

४. प्राज्ञं विज्ञातविशेषं सम्यग्दर्शनमाधयः ।
न दहन्ति घनं वर्षासिक्कमशिशिखा इव ॥ (२।११।४१)
सर्वदुःखशिरःकण्ठेद आत्मालोकेन जायते । (५।५७।४६)
हे जना अपरिज्ञात आत्मा वो दुःखसिद्धये ।
परिज्ञातस्त्वनन्ताय सुखायोपशमाय च ॥ (५।५।२३)
करोतु भुवने राज्यं विशत्वम्भोदमम्बु वा ।
नात्मात्माभाद्वृते जन्तुर्विधान्तिमधिगच्छति ॥ (५।५७।३४)

आत्मस्वरूपम्

अहंभावचतुष्टयम् :—

देहोऽहमिति :—

५. आपादमस्तकमहं मातापितृविनिर्मितः ।
इत्येको निश्चयो राम बन्धायास्तद्विलोकनात् । (५।१७।१४)
देहोऽहमिति तां विद्धि दुःखायैव न शान्तये । (५।७३।११)

चित्तोऽहमिति :—

चित्तं तद्विद्धि जीवस्य रूपं रामातिवाहिकम् । (३।१२४।१६)

सकलातीतोऽहमिति :—

अतीतः सर्वभावेभ्यो बालाग्रादप्यहं तनुः ।
इति तृतीयो मोक्षाय निश्चयो जायते सताम् ॥ (५।१७।१५)

अहं सर्वमिदं विश्वमिति :—

अहं जगद्धा सकलं शून्यं व्योमसमं सदा ।
एवमेव चतुर्योऽन्यो निश्चयो मोक्षसिद्धये ॥ (५।१७।१७)
अहं खमहमादित्यो दिशाऽहमहमप्यधः ।
अहं दैत्या अहं देवा लोकाश्चाहमहं महः ॥ (५।७३।३)
अहं तमोऽहमन्नाणि भूः समुद्रादिकं त्वहम् ।
रजो वायुरग्निश्च जगत्सर्वमिदं त्वहम् ॥ (५।७३।४)
यन्नाम किञ्चित्त्रैलोक्यं स एवावयवो मम ।
तत्तद्गोऽन्धाविवेत्यन्तर्यः पश्यति स पश्यति ॥ (४।२२।३३)
कुसुमेष्वहमोदः पुष्पेष्वहं ह्रविः ।
ह्रविष्वहं रूपकला रूपेष्वनुभवोऽप्यहम् ॥ (५।३४।५२)

ब्रह्मात्मनोरैक्यम् :—

६. यदिदं किञ्चिदाभोगि जगज्जालं प्रदृश्यते ।
तत्सर्वमलं ब्रह्म भवत्येतद्वयवस्थितम् ॥ (१।११।१६)
यतः सर्वाणि भूतानि प्रतिभान्ति स्थितानि च ।
यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः ॥ (१।११।१७)
ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।
कर्ता हेतुः क्रिया यस्मात्तस्मै ज्ञप्त्यात्मने नमः ॥ (१।११।१८)
स्फुरन्ति लीकरा यस्मादानन्दस्याम्बरेऽवनौ ।
सर्वेषां जीवनं तस्मै ब्रह्मानन्दात्मने नमः ॥ (१।११।३)

आत्मानुभवः :—

७. परिपूर्णवर्णप्रख्या न वाग्गोचरमेति नः ।
नोपमानमुपादत्ते नानुधावति रक्षणम् ॥ (५।६४।४८)
तुर्या चेत्प्राप्यते दृष्टिस्तत्तयोपमीयते । (५।६४।४९)
नैतज्जाग्रद्व च स्वप्नं संकल्पानामसम्भवात् ।
सुषुप्तभावो नाप्येतद्भावाज्जडता स्थितेः ॥ (१।१२४।२६)

आत्मानुभवसाधनम्

ज्ञानमेव साधनाम् :—

८. न तीर्थेन न दानेन न स्नानेन न विद्यया ।
न ध्यानेन न योगेन न तपोभिर्नचाञ्चरैः ॥ (३।१७४।२४)

न शास्त्रान्न गुरोर्वाक्यान् दानान्नेश्वरार्चनात् । (३।१६७।१८)
अथ ज्ञानमनुष्ठानं न त्वन्यदुपयुज्यते । (३।६।२)
ज्ञानादेव परा सिद्धिर्न त्वनुष्ठानदुःखतः । (३।६।१)

भक्तेरनावश्यकत्वम् :—

६. आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।
आत्मात्मना न चेन्नातस्तदुपायोऽस्ति नेतरः ॥ (३।१६२।१८)
अभ्यासवैराग्ययुतादाक्रान्तेन्द्रियपन्नगात् ।
नात्मनः प्राप्यते यत्तत्प्राप्यते न जगत्त्रयात् ॥ (५।४३।१८)
संत्यज्य हृद्गुह्यं देवमन्यं प्रयान्ति ये ।
ते रत्नमभिवान्नुन्ति त्यक्तहस्तस्थकौस्तुभाः ॥ (५।८।१४)
चिरमाराधितोऽप्येव परमप्रीतिमानपि ।
नाविचारवतो ज्ञानं दातुं शक्नोति माधवः ॥ (५।४३।१०)
शास्त्रयत्नविचारेभ्यो मूर्खाणां प्रपलायिनाम् ।
कल्पिता वैष्णवी भक्तिः प्रवृत्त्यर्थं शुभस्थितौ ॥ (५।४३।२०)
अन्युत्पन्नधियो ये हि बालपेलवचेतसः ।
कृत्रिमाचामयं तेषां देवार्चनमुदाहृतम् ॥ (३।३०।५)
अस्य देवाधिदेवस्य परस्य परमात्मनः ।
ज्ञानादेव परा सिद्धिर्न त्वनुष्ठानदुःखतः ॥ (३।६।१)
गुरुश्चेदुद्धरत्यज्ञमात्मीयात्पौरुषाद्वृते ।
उग्रं दान्तं यत्कीवदं तत्कस्मान्नोद्धरत्यसौ ॥ (३।४३।१६)
न हरेर्न गुरोर्नार्थात्किञ्चिदासाद्यते महत् । (३।४३।१७)

कर्मत्यागस्यानावश्यकत्वम् :—

१०. न क्रियायाः परित्यागो न क्रियायाः समाश्रयः ।
नाचारेषु समारम्भविचित्रफलपालयः ॥ (३।१६६।३१)
कर्मैव पुरुषो राम पुरपस्यैव कर्मता ।
एते ह्यभिज्ञे विद्धि त्वं यथा तुहिनशीतले ॥ (३।२८।८)
अस्य राघव सूर्यस्य कर्मणो वेदनात्मनः ।
कस्त्यागः किमनुष्ठानं यावदेहमिति स्थितम् ॥ (३।२।३१)
यावदायुरिदं राम निश्चितं स्पन्दते तनुः ।
तद्यथा प्राप्तमव्यग्रं स्पन्दतामपरेण किम् ॥ (३।१६६।५)
त्यागो हि कर्मणां तस्मादादेहं नोपपद्यते । (३।२।४२)
मूलं स्वकर्मणः संविन्मनसो वासनात्मनः । (३।२।४३)
येत्वेवं कर्मसंत्यागमकृत्त्वान्यत्प्रकुर्वते ।
अत्यागं त्यागरूपात्म गगनं मारयन्ति ते ॥ (३।३।३४)

अत्यागं त्यागमिति ये कुर्वन्ते व्यर्थवोधिनः ।

सा भुङ्क्ते तान्पशुनादानकर्मत्यागपिशाचिका ॥ (१।३।२६)

११. गेहमेवोपशान्तस्य विजनं दूरकाननम् ।

अशान्तस्याप्यरण्यानि विजना सजना पुरी ॥ (१।३।३०)

१२. राजन्यावदयं देहस्तावन्मुक्तधियामपि ।

यथा प्रातःक्रियात्यागो रोचते न स्वभावतः ॥ (५।२६।१६)

सम्यग्ज्ञानम् :—

१३. अनाद्यन्तावभासात्मा परमात्मेह विद्यते ।

इत्येको निश्चयः स्फारः सम्यग्ज्ञानं विदुर्बुधाः ॥ (५।७६।२)

सम्यग्ज्ञानसाधनम् :—

१४. सुन्दरया निजया बुद्ध्या प्रज्ञयेव वयस्यया ।

पद्मासाद्यते राम न नाम क्रिययाऽन्यया ॥ (५।१२।१०)

१५. स्वयमालोक्य प्राप्तं संसारारम्भद्वष्टिषु ।

किं सत्यं किमसत्यं वा भव सत्यपरायणः ॥ (५।५।८)

ज्ञाने प्रमाणम् :—

१६. प्रमाणमेकमेवेह प्रत्यक्षं तदतः शृणु । (२।१६।१६)

प्रणामत्र शृणु मे प्रत्यक्षं नाम नेतरत् । (३।४२।१५)

अनुभूतिं विना रूपं नात्मानश्चानुभूयते । (३।६४।५३)

न्यायेनेति परामर्शो विचार इति कथ्यते । (२।१४।५०)

विचाराज्जायते तत्त्वं तत्प्राप्तिश्चान्तिरात्मनि ॥ (२।१४।५३)

शास्त्रस्योपयोगिता :—

१७. शास्त्रसज्जनसत्कार्यसङ्केनोपहतैः साम् ।

सारायलोकिनी बुद्धिर्जायते दीपकोपमा ॥ (५।५।५)

१८. न शास्त्राच्च गुरोर्वाप्तिनाञ्च दानान्नश्वरार्चनात् ।

पप सर्वपदातीता बोधः सम्प्राप्यते परः ॥ (१।१६७।१८)

युक्तियुक्तमेव शास्त्रमुपादेयम् :—

१९. युक्तियुक्तमुपादेयं वचनं बालकादपि ।

अन्यत्तृणमिव त्याज्यमप्युक्तं पशजन्मना ॥ (२।१८।३)

योऽस्मात्तातस्य कृपोऽयमिति कौपं पितृपुत्रः ।

त्यक्त्वा गाढं पुरःस्थं तं को नाशास्त्र्यतिरागिणम् ॥ (२।१८।४)

अपि पौरुषमादेयं शास्त्रं चेद्युक्तिबोधकम् ।

अन्यत्त्वार्यमपि त्याज्यं भाव्यं न्याय्यैकसेविना ॥ (२।१८।२)

स्वबोध एव साधनम् :—

शास्त्रार्थैर्बुध्यते नात्मा गुरोर्वचनतो न च ।
बुध्यते स्वयमेवेप स्वबोधवशतस्ततः ॥ (६।४१।१५)

ज्ञानसिद्धिः

ज्ञानबन्धुः :—

२०. कर्मरूपन्देषु नो बोधः फलितो यस्य दृश्यते ।
यतते न त्वनुष्ठाने ज्ञानबन्धुः स उच्यते ॥ (६।२१।३-४)
अज्ञातारं घटं मन्ये न पुनर्ज्ञानबन्धुताम् । (६।२१।१)

अभ्यासस्यावश्यकता :—

२१. जन्मान्तरशताभ्यस्ता राम संसारसंस्थितिः ।
सा चिराभ्यासयोगेन विना न क्षीयते कश्चित् ॥ (५।६२।२३)
पौनःपुन्येन करणमभ्यास इति कथ्यते । (६।६७।४३)
अभ्यासेन विना साधो नाभ्युदेत्यात्मभावना । (६।११।१)

योगनिष्ठा :—

२२. जीवस्य च तुरीयाख्या स्थितिर्या परमात्मनि ।
अवस्थावीजनिद्रादिनिर्मुक्ता चित्सुखात्मिका । (६।१२८।५०)
योगस्य सेयं वा निष्ठा सुखं संवेदनं महत् ॥ (६।१२८।५१)

अभ्यासत्रयम्

योगः :—

२३. एकतत्त्वधनाभ्यासः प्राणानां विलयस्तथा ।
मनोविनिग्रहश्चेति योगशब्दार्थसंग्रहः ॥ (६।६६।२१)
एकस्मिन्नेव संसिद्धे संसिध्यन्ति परस्परम् ।
एकार्थाभ्यसनप्राणरोधचेतःपरिक्षयाः ॥ (६।६६।४०)

मनोविलयस्य श्रेष्ठता :—

२४. त्रिष्वेतेषु प्रयोगेषु मनःप्रशमनं वरम् ।
सार्धं विद्धि तदेवाशु यथा भवति तच्छिवम् ॥ (६।६६।२६)

एकतत्त्वधनाभ्यासः

एकतत्त्वधनाभ्यासफलम् :—

२५. एकतत्त्वधनाभ्यासाच्छान्तं शाम्यत्यलं मनः ।
तज्ज्ञानत्वात्स्वभावस्य तेन प्राणोऽपि शाम्यति ॥ (६।६६।४८)

ब्रह्मभावना :—

२६. यथैव भावयत्यात्मा सततं भविष्यति स्वयम् ।
तथैवापूर्यते शक्त्या शीघ्रमेव महानपि । (४।११।६)
भाविता शक्तिरात्मानमात्मतां नयति क्षणात् ।
अनन्तमखिलं प्रावृद्धं मिष्टिकां महतीं यथा ॥ (४।११।६०)
प्रत्याहारवतां चेतः स्वयं भोग्यक्षयादिव ।
विलीयते सह प्राणैः परमेवावशिष्यते ॥ (६।६६।५२)

अभावभावना :—

२७. अत्यन्ताभावसम्पत्तौ प्रावृष्टेयस्य वस्तुनः ।
युक्त्या शास्त्रैर्यतन्ते ये ते ब्रह्माभ्यासिनः स्थिताः ॥ (३।२२।२७)
अत्यन्ताभावसंपत्तिं विनाहंताजगत्स्थितेः ।
अनुत्पादमयी ह्येषा नेदेति विमुक्तता ॥ (३।२१।१२)

केवलीभावः :—

२८. यद्द्रष्टृस्याद्रष्टृत्वं दृश्याभावे भवेद्वलात् ।
तद्विद्धि केवलीभावं ततः एवासतः सतः ॥ (३।४।५३)
तच्चासुपगते भावे रागद्वेषादिवासनाः ।
शाम्भृत्यस्पन्दिते वाते स्पन्दनक्षुब्धता यथा ॥ (३।४।५४)

मनोविलयः

चित्तमहिमा :—

२९. चित्तं नाभिः किलस्येह मायाचक्रस्य सर्वतः ।
स्थीयते चेदाक्रम्य तत्र किञ्चित्प्रवाधते ॥ (५।४६।४०)
परं पौरुषमास्थाय बलं प्रज्ञां च युक्तिः ।
नाभिं संसारचक्रस्य चित्तमेव निरोधयेत् । : (६।२६।७-८)
चित्तनाशे न संसारः कुम्भनाशे न कुम्भलम् ॥ (५।५०।१४)
चित्ते त्यक्ते लयं याति त्रैतमैश्वर्यं च सर्वतः ।
शिष्यते परमं शान्तमच्छमेकमनामयम् ॥ (६।६३।४४)

मनोविलययुक्तयः :—

३०. न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम् ॥ (५।६२।३४)
३१. साधयन्ति समुत्सृज्य युक्तिं ये ते तान्दृष्टान्विदुः ।
भयाद्भयमुपायान्ति क्लेशाद्क्लेशं व्रजन्ति ते ॥ (५।६२।४०)

ज्ञानयुक्तिः :—

३२. अपि पुष्पावदलनादपि लोचनमौलनात् ।
सुकरोऽहंकृतेस्त्यागो न क्लेशोऽत्र मनागपि ॥ (३।१११।३१)
यथैतदेवं तनय तथा शृणु वदामि ते ।
अज्ञानमात्रसंसिद्धं वस्तु ज्ञानेन नश्यति ॥ (३।१११।३२)
यथा रज्ज्वां भुजङ्गत्वं मराचम्युमतिर्यथा ।
मिथ्यावभासः स्फुरति तथा मिथ्याप्यहंकृतिः ॥ (३।१११।३४)

संकल्पोच्छेदः :—

३३. अचिच्चित्तमसङ्कल्पात्मोक्षस्तेनाभिजायते । (५।१३।२०)
संकल्पमात्रमेवेदं जगन्मिथ्यात्वमुत्थितम् ।
असंकल्पनमात्रेण ब्रह्मन्कापि विलीयते ॥ (३।३३।४२)
संकल्पेनैव संकल्पं मनसा स्वमनो मुने ।
छित्त्वा स्वात्मनि तिष्ठ त्वं किमेतावति दुष्करम् ॥ (४।५४।१८)
भावनाभावमात्रेण संकल्पः क्षीयते स्वयम् । (४।५४।१३)
संकल्पो येन हन्तव्यस्तेन भावविपर्ययात् ।
अप्यर्थेन निमेषेण लीलयैव निहन्यते ॥ (४।५४।१६)

भोगेश्वरतिः :—

३४. भोगेच्छामात्रको बन्धस्तस्यागो मोक्ष उच्यते । (४।३५।३)
३५. न भोगेश्वरतिर्यावज्जायते भवनाशिनी ।
३६. न परानिर्वृत्तिस्तावत्प्राप्यते जयदायिनी ॥ (५।२४।३७-३८)
विचारो भोगगर्हातो विचाराद्भोगगर्हणम् । (४।२४।६२)
यद्यत्स्वाद्विह तत्सर्वं दृश्यतां विपवद्विवत् । (४।३५।४)
३७. आत्मावलोकनेनैवा विपर्यारतिरुत्तमा ।
हृदये स्थितिमायाति श्रीरिवाम्भोजकोटरे ॥ (५।२४।४३)
परदृष्टौ वितृष्णत्वं तृष्णाभावे च द्वन्द्वपरा । (५।२४।५३)

वासनात्यागः :—

३८. वासनैव महाराज स्वरूपं विद्धि चेतसः ।
चित्तशब्दस्तु पर्यायो वासनाया उदाहृतः ॥ (३।६४।५)
इदमस्तु भमेत्यन्तर्यैषा राघव भावना ।
तां तृष्णां शृङ्खलां विद्धि कलनां च महामते ॥ (५।१७।७)
तामेतां सर्वभावेषु सत्स्वस्तु च सर्वदा ।
सन्त्यज्य परमोदारः परमेति महामनाः ॥ (५।१७।८)
सर्वेषणानां संशान्तौ शुद्धचित्तस्य या स्थितिः ।
तत्सत्यमुच्यते सैषा विमला चिदुदाहृता ॥ (४।१७।३)

प्रक्षीणवासना येह जीवतां जीवनस्थितिः ।
अमुक्तैरपरिज्ञाता सा जीवन्मुक्ततोच्यते ॥ (३।२२।८)

तृष्णानिन्दा :—

३६. जरामरणदुःखानामेका रत्नसमुद्भवा ।
आधिभ्याधिचिलासानां नित्यं मत्ता चिलासिनी ॥ (१।१७।३६)
दृष्टदैन्यो हतस्वान्तो हर्ताजा याति नीचताम् ।
मुद्यति रति पतति तृष्ण्याभिहतो जनः ॥ (५।१५।१०)

नात्र किमपि हेयोपादेयम् :—

४०. सर्वत्रासत्यभूतेऽस्मिन्प्रपञ्चैकान्तकारिणे ।
संसारे किमुपादेयं प्राप्नो यदभिवाञ्छतु ॥ (५।४५।४२)
सर्वत्र सत्यभूतेऽस्मिन्प्रपञ्चतत्त्वमयेऽपि च ।
किं स्याद्विभुवने हेयं प्राप्ताः परिहरन्तु यत् ॥ (५।४५।४३)
४१. मनःप्रकल्पिते भग्रे हृदि विस्तीर्णपत्तने ।
वृद्धिं चोदगते वृद्धिं किं वृद्धं कस्य किं क्षतम् ॥ (४।४५।३५)

वासनात्यागविधिः :—

४२. यत्रास्ति वासनाबीजं तत्सुषुप्तं न सिद्ध्यते ।
निर्वीजा वासना यत्र तत्तु यं सिद्धदं स्मृतम् ॥ (३।१०।२०)
अन्तःसुप्ता स्थिता मन्दा यत्र बीजं इवाङ्कुरः ।
वासना तत्सुषुप्तत्वं विद्धि जन्मप्रदं पुनः ॥ (३।१०।१६)
अत्यागं त्यागरूपात्म ये कुर्वन्ते व्यर्थवैधिनिः ।
सा भुङ्क्ते तान्पशूनान्कर्मत्यागपिशाचिका ॥ (३।३।२६)
शुद्धिपूर्वं विचार्येदं यथावत्स्वलोकनात् । (३।१०।१३)
परिप्राय परित्यागो वासनानां य उत्तमः ॥ (३।१०।१४)
४३. महाकर्ता महाभोक्ता महात्यागी भवानघ । (३।११।५।१)
४४. न किञ्चन द्वेष्टि तथा न किञ्चिदभिकाङ्क्षति ।
भुङ्क्ते च प्रकृतं सर्वं महाभोक्ता स उच्यते ॥ (३।११।५।२१)
४५. हृदयात्संपरित्यज्य सर्वमेव महामतिः ।
यस्तिष्ठति गतव्यग्रः स मुक्तः परमेश्वरः ॥ (५।५७।२५)
४६. सर्वेच्छाः सकलाः शङ्काः सर्वेहाः सर्वनिश्चयाः ।
धिया येन परित्यक्ता महात्यागी स उच्यते ॥ (३।११।५।३४)
यावती दृश्यकलना सकलैथं विलोप्यते ।
सा येन सुष्ठु संत्यक्ता महात्यागी स उच्यते ॥ (३।११।५।३८)
४७. रागद्वेषौ सुखं दुःखं धर्माधर्मौ फलाफले ।
यः करोत्यनपेक्षेण महाकर्ता स उच्यते ॥ (३।११।५।१२)

४८. तामसीर्वासनाः पूर्वं त्यक्त्वा विषयवासिताः ।
 मैत्र्यादिभावनानां गृहाणामलवासनाम् ॥ (४।५७।२०)
 तामप्यन्तः परित्यज्य मनोबुद्धिसमन्विताम् ।
 शेषे स्थिरसमाधानो येन त्यजसि तस्यज ॥ (४।५७।२१)
 चिन्मयः कलनाकालप्रकाशतिमिरादिकम् ।
 वासनां वासितारं च प्राणस्पन्दनपूर्वकम् ॥ (५।५७।२३)
 समूलमपि संत्यक्त्वा व्योमसौम्यप्रशान्तधीः ।
 यस्त्वं भवसि सद्बुद्धे स भवानस्तु सत्कृतः ॥ (५।५७।२४)

अहंकारोन्मूलनम् :—

४९. अहंकाराभ्युदे क्षीणे चिद्वयोक्षि विमले तते ।
 नूनं संप्रोढतमेति खालोको भास्करः परः ॥ (५।१३।१७)
 अहंत्वौलेखतः सत्ता भ्रमभावविकारिणी ।
 तद्भावात्स्वभावैकनिष्ठता शमशालिनी ॥ (५।१३।१८)

अहंकारोन्मूलने ज्ञानयुक्तिः :—

५०. प्रेक्षमाणं च तन्नास्ति किलाहंत्वं कदाचन । (५।१३।२०)
 चिन्मात्रदर्पणाकारे निर्मले स्वात्मनि स्थिते ।
 इतिभावानुसन्धानाद्दहङ्कारो न जायते ॥ (५।१३।२१)
 अहं हि जगदित्यन्तर्हयादेयदृशोः क्षये ।
 समतार्यं प्रसन्नायां नाहंभावः प्रवर्धते ॥ (५।१३।२२)

लययुक्तिः :—

५१. देहेन्द्रियमनोबुद्धिक्षेत्रज्ञानां च संभवः ।
 यस्माद्भवति तज्ज्ञात्वा तेषु पश्चाद्विलापयेत् ॥ (६।१२८।४)
 विराजि प्रथमं स्थित्वा तत्रात्मनि ततः परम् ।
 अव्याकृते स्थितः पश्चात्स्थितः परमकारणे ॥ (६।१२८।५)
 मांसादिपार्थिवं भागं पृथिव्यां प्रविलापयेत् ।
 आप्यं रक्तादिकं चाप्सु तैजसं तेजसि क्षिपेत् ॥ (६।१२८।६)
 वायव्यं च महावायौ नाभसं नभसि क्षिपेत् । (६।१२८।७)
 दिक्षु न्यस्यात्मनः श्रोत्रं त्वचं विशुतिं निक्षिपेत् । (६।१२८।८)
 चक्षुरादित्यग्नये च जिह्वामप्सु विनिक्षिपेत् ।
 प्राणं वायौ वाचमग्नौ पाणिमिन्द्रे विनिक्षिपेत् ॥ (६।१२८।९)
 विष्णौ तथाऽत्मनः पादौ पायुं मित्रे तथैव च ।
 उपस्थं कश्यपे न्यस्य मनश्चन्द्रे निवेशयेत् ॥ (६।१२८।१०)
 बुद्धिं ब्रह्मणि संयच्छेदेताः कारणदेवताः । (६।१२८।११)
 एवं न्यस्यात्मनो देहं विराडस्मीति चिन्तयेत् ॥ (६।१२८।१२)

क्षितिं चाप्सु समावेश्य सलिलं चानले क्षिपेत् । (१।१२८।१६)
 अग्निं वायौ समावेश्य वायुं च नभसि क्षिपेत् ।
 नभश्च महदावाशे समस्तोत्पत्तिकारणे ॥ (१।१२८।१७)
 स्थित्वा तस्मिन्क्षणं योगी लिङ्गमाग्रशरीरभृक् । (१।१२८।१८)
 ततोऽधोऽण्डाद्वहिर्यातस्तत्रात्मासीति चिन्तयेत् ॥ (१।१२८।१९)
 लिङ्गमव्याकृते सूक्ष्मे न्यस्याव्यक्ते च बुद्धिमान् । (१।१२८।२०)
 नामरूपविनिर्मुक्तं यस्मिन्सन्तिष्ठते जगत् ॥ (१।१२८।२१)
 अतः स्थानत्रयं त्यक्त्वा तुरीयं पदमव्ययम् । (१।१२८।२२)
 ध्यायेत्तत्प्राप्तये लिङ्गे प्रविलाप्य परं विशेषत् ॥ (१।१२८।२५)

असङ्गाभ्यासः :—

५२. संवित्तेजोन्मयीजस्य योऽन्तस्थो वासनारसः ।
 स करोत्यङ्कुरोत्थानं तमसङ्गाग्निना दह ॥ (१।२८।२३)
 असक्तं निर्मलं चित्तं मुक्तं संसार्यपि स्फुटम् । (५।६७।३३)
 ५३. देहभावनैवात्मा देहदुःखघ्नो स्थितः ।
 तस्यागेन ततो मुक्तो भवतीति विदुर्बुधाः ॥ (५।६७।२६)

समभावप्राप्तिः :—

५४. मा खेदं भज ह्येषु नोपादेयपरो भव ।
 ह्योपादेयं दृशो त्यक्त्या शेषस्थः सच्छ्रुतां व्रज ॥ (५।१३।२१)
 न तदासाद्यते राज्यान्न कान्ताजनसङ्गमात् ।
 अतपायि सुखं सारं समत्याद्यदवाप्यते ॥ (१।१६८।१०)
 अयं बन्धुरयं नेति गणना लघुचेतसाम् ।
 उदारचरितानां तु विगतावर्णेव धीः ॥ (५।१८।६१)
 न तदस्ति यच्चाहं न तदस्ति न यन्मम ।
 इति निर्णयं धीराणां विगतावर्णेव धीः ॥ (५।१८।६२)
 एकत्वे विद्यमानस्य सर्वगस्य किलात्मनः ।
 अयं बन्धुः परश्चायमित्यसौ कलना कुतः ॥ (५।२०।४)
 सर्वा एव हि ते भूतजातयो राम बन्धवः ।
 अत्यन्तासंयुता एतास्तव राम न काश्चन ॥ (५।१८।६४)

सर्वत्यागः :—

५५. यावत्सर्वं न संत्यक्तं तावदात्मा न लभ्यते ।
 सर्वावस्थापरित्यागे शेष आत्मेति कथ्यते ॥ (५।५८।४४)
 सर्वत्यागेन शुद्धेन सर्वमासाद्यतेऽनघ । (१।६०।६)
 न किञ्चिद्यत्नं संप्राप्तं तेनेदं परमावृतम् ।
 सम्प्राप्यान्तः प्रपूर्णं सर्वं प्राप्तमखण्डितम् ॥ (५।३४।७६)

-हृदयात्संपरित्यज्य सर्वमेव महामतिः ।
 यस्तिष्ठति गतव्यग्रः स मुक्तः परमेश्वरः ॥ (५।५७।२५)
 साधो न देहत्यागेन न राज्यत्यजनेन च ।
 न चोटजादिशोपेण सर्वत्यागो भवेन्नृप ॥ (१।६३।२६)
 चित्तं सर्वमिति प्राहुस्त्यक्त्वा पुत्र राजसे ।
 चित्तत्यागं विदुः सर्वत्यागं सर्वविदो जनाः ॥ (१।१११।२१)

समाधिः :—

५६. यदि वापि समाधाने निर्विकल्पे स्थितिं ब्रजेत् ।
 तदक्षयमुपुत्तामं तन्मन्येतामलं पदम् ॥ (३।१।३६)

समाधिस्वरूपम् :—

५७. तत्त्वावबोधो भगवन्सर्वाशातृणपाचकः ।
 प्रोक्तः समाधिश्चन्द्रेण न तु तृष्णीमवस्थितिः ॥ (५।६२।८)
 समाहिता नित्यतृप्ता यथाभूतार्थदर्शिनी ।
 साधो समाधिश्चन्द्रेण परा प्रज्ञोच्यते बुधैः ॥ (५।६२।९)
 अक्षुब्धा निरहंकारा ब्रह्मद्वेषननुपातिनी ।
 प्रोक्ता समाधिश्चन्द्रेण मेरोः स्थिराकृतिः ॥ (५।६२।१०)
 निश्चिन्ताधिगताभीष्टा हेयोपादेयवर्जिता ।
 प्रोक्ता समाधिश्चन्द्रेण परिपूर्णा मनेगतिः ॥ (५।६२।११)
 यतः प्रभृति बोधेन युक्तमात्यन्तिकं मनः ।
 तदारभ्य समाधानं व्युच्छिन्नं महात्मनः ॥ (५।६२।११)

चित्तनाशानन्दः :—

५८. संशान्ते चित्तचेताले यामानन्दकलां तनुः ।
 याति तामपि राज्येन जागतेन न गच्छति ॥ (४।१५।२०)

प्राणस्पन्दनिरोधः

चित्तकल्पितो प्राणमनसोः सम्यग्धः :—

५९. तेन सङ्कल्पितः प्राणः प्राणो मे गतिरित्यपि ।
 न भवामि विनानेन तेन तत्तत्परायणम् ॥ (१।१३।२)
 ६०. तस्मिन्संरोधिते नूनमुपशान्तं भवेन्मनः । (५।७८।१५)
 प्राणशक्तौ निरुद्धायां मनो राम विलीयते ॥ (५।१३।८३)

प्राणः :—

६१. स एष हृत्पद्मगतः प्राणः इत्युच्यते बुधैः ।
 अस्य काचिन्मुने शक्तिः प्रस्पन्दयति लोचने ॥ (१।२४।२८)

काचित्स्पर्शमुपादत्ते काचिद्वहति नासया ।

काचिदन्नं जरयति काचिद्वक्ति वचांसि च ॥ (१।२४।२६)

वहुनात्र किमुक्तेन सर्वमेव शरीरके ।

करोति भगवान्वायुर्यन्त्रेहामिव यान्त्रिकः ॥ (१।२४।३०)

प्राणायामः :—

६२. अपानशशिनोऽन्तःस्था कला प्राणविवस्वता । (१।२५।३६)
 यत्र अस्ता तदासाद्य पदं भूयो न शोच्यते ॥ (१।२५।३७)
 प्राणार्कस्य तथाऽन्तःस्था यत्रापानासितांशुना । (१।२५।३७)
 अस्ता तत्पदमासाद्य न भूयो जन्मभाङ्गनरः ॥ (१।२५।३८)
 अन्तः कुम्भकमालम्ब्य चिरं भूयो न शोच्यते ॥ (१।२५।४१)
 नासाप्रादपि निर्गत्य द्वाशान्तावधिर्गतिः ।
 या वायोस्तं विदुर्धारा अपरं बाह्यपूरकम् ॥ (१।२५।४५-४६)
 बहिरस्तंगते प्राणे यावन्नापान उदुगतः ।
 तावत्पूर्णं समावस्यं बहिष्ठं कुम्भकं विदुः ॥ (१।२५।४६-४७)
 बाहिःकुम्भकमालम्ब्य चिरं भूयो न शोच्यते । (१।२५।४९)
 प्राणापानाबुभाचन्तर्गत्रैतौ विलयं गतौ ।
 तदालम्ब्य पदं शान्तमात्मानं नानुतप्यते ॥ (१।२५।५४)

प्राणनिरोधयुक्तयः :—

६३. वैराग्यात्कारणाभ्यासाद्युक्तितो व्यसनक्षयात् ।
 परमार्थावबोधान्न रोध्यन्ते प्राणवायवः ॥ (५।१३।८५)
 शास्त्रसंज्ञनसंपर्कवैराग्याभ्यासयोगतः ।
 अनास्थायां कृतास्थायां पूर्वसंसारवृत्तिषु ॥ (५।१३।८६)
 यथाभिधाञ्छितध्यानाधिरमेकतयोदितात् ।
 एकतत्त्वधनाभ्यासात्प्राणस्पन्दो निरुद्ध्यते ॥ (५।१३।८६)
 पूरकादिनिजायामाद्बुद्ध्याभ्यासादखेदजात् ।
 एकान्तध्यानसंयोगात्प्राणस्पन्दो निरुद्ध्यते ॥ (५।१३।८७)
 ओङ्कारोच्चारणप्रान्तशब्दतत्त्वानुभावेनात् ।
 सुषुप्ते संधिदो जाते प्राणस्पन्दो निरुद्ध्यते ॥ (५।१३।८८)
 रेचके नूनमभ्यस्ते प्राणे स्फारे खमागते । (५।१३।८९)
 पूरके नूनमभ्यस्ते पूरान्निरिधनस्थिते ॥ (५।१३।९३)
 कुम्भके कुम्भवत्कालमनन्तं परितिष्ठति । (५।१३।९४)
 तालमुलगतां यन्नाज्जिह्वाक्रम्य घंटिकाम् ।
 ऊर्ध्वरन्ध्रगते प्राणे प्राणस्पन्दो निरुद्ध्यते ॥ (५।१३।९५)
 समस्तकलनान्मुक्ते न किञ्चिन्नाम सूक्ष्मणे ।
 ध्यानात्संधिदि लीनायां प्राणस्पन्दो निरुद्ध्यते ॥ (५।१३।९६)

DEIFICATION OF MAN

द्वादशाङ्गुलपर्यन्ते नासाग्रे विमलाम्बरे ।
 संविद्वृद्धशि प्रशाम्यन्त्यां प्राणस्पन्दो निरुद्धयते ॥ (५।७।२७)
 भूमध्ये तारकालोकशान्तावन्तमुपागते ।
 चेतने केतने बुद्धे प्राणस्पन्दो निरुद्धयते ॥ (५।७।२८)
 अभ्यासाद्ध्वरन्ध्रेण तालुर्ध्वं द्वादशान्तगे ।
 प्राणो गलितसंवृत्ते प्राणस्पन्दो निरुद्धयते (५।७।२९)
 क्षटित्येवं यदुद्धूतं ज्ञानं तस्मिन्दृढाश्रिते ।
 असंश्लिष्टचिकल्पशि प्राणस्पन्दो निरुद्धयते ॥ (५।७।३१)
 तस्मात्संविन्मये शुद्धे हृदये हृतवासनः ।
 बलाश्रियोजिते चित्ते प्राणस्पन्दो निरुद्धयते ॥ (५।७।३२)
 पमिः क्रमैस्तथान्यैश्च नानासंकल्पकल्पितैः ।
 नानादेशिकवक्त्रैः प्राणस्पन्दो निरुद्धयते ॥ (५।७।३६)

योगभूमयः

शुभेच्छा :—

६४. स्थितः किं बृह पवासि प्रेक्ष्येऽहं शास्त्रसज्जनैः ।
 वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः ॥ (३।११।८)

विचारणा :—

शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम् ।
 सदाचारप्रवृत्तिर्यां प्रोच्यते सा विचारणा ॥ (३।११।९)

तनुमानसा :—

विचारणाशुभेच्छाभ्यामिन्द्रियार्थेष्वसक्तता ।
 यात्र सा तनुताभावात्प्रोच्यते तनुमानसा ॥ (३।११।१०)

सत्त्वापत्तिः :—

भूमिकात्रितयाभ्यासाच्चित्तेऽर्थे विस्तेर्वशात् ।
 सत्यात्मनि स्थितिः शुद्धे सत्त्वापत्तिरुदाहृता ॥ (३।११।११)

असंसक्तिः :—

दशाचतुष्टयाभ्यासादसङ्गफलेन च ।
 रुढसत्त्वचमत्कारात्प्रोक्ताऽसंसक्तिनामिका ॥ (३।११।१२)

पदार्थाभावना :—

भूमिकापञ्चकाभ्यासात्स्वात्मारामतया दृढम् ।
 जाभ्यन्तराणां बाह्यानां पदार्थानामभावनात् ॥ (३।११।१३)

परप्रयुक्तेन चिरं प्रयत्नेनार्थभावनात् ।
पदार्थाभावनानाक्षी पट्टी संजायते गतिः ॥ (३।११८।१४)

तुर्यगा :-

भूमिपट्टकचिराभ्यासाद्भेदस्यानुपलम्भतः ।
यत्स्वभावैकनिष्ठत्वं सा धेया तुर्यगा गतिः ॥ (३।११८।१५)
यथा हि जीवन्मुक्तेषु तुर्याविस्थेऽहं विद्यते । (३।११८।१६)

जीवन्मुक्तिः

न सुखाय सुखं यस्य दुःखं दुःखाय यस्य नो ।
अन्तर्मुखमतेनित्यं स मुक्त इति कथ्यते ॥ (१।१६६।१)
सुखदुःखेषु भीमेषु संततेषु महत्स्वपि ।
मनागपि न वैरस्यं प्रयान्ति समद्वष्टयः ॥ (१।१६८।२७)
यस्य कस्मिंश्चिदप्यर्थं कचिद्रसिकतास्ति नो ।
व्यवहारवतोऽप्यन्तः स विभ्रान्त उदाहृतः ॥ (१।१६९।१८)
अनुद्वेगकराचारा बान्धवा नागरा इव ।
यहिः सर्वसमाचारा अन्तः सर्वार्थशीतलाः ॥ (१।१६९।१९)
घर्षधर्माश्रमाचारशारयन्त्रणयोजितः ।
निर्गच्छति जगज्जालात्पञ्जरादिव केसरी ॥ (१।१२२।२)
सर्वकर्मफलत्यागी नित्यतृप्तो निराश्रयः ।
न पुण्येन न पापेन लिप्यते नेतरेण च ॥ (१।१२२।५)
मुदिताद्याः श्रियो धर्तॄन् न मुञ्चन्ति कदाचन । (१।१२६।३)
अनुबन्धपरे जन्तवासंसक्तेन चेतसा ।
भक्ते भक्तसमाचारः शठे शठ इव स्थितः । (५।७७।१३)
यातो यालेषु वृद्धेषु वृद्धो धीरेषु धैर्यवान् ।
युवा यौवनवृत्तेषु दुःखितेष्वनुदुःखितः ॥ (५।७७।१४)
सर्वं सर्वप्रकारेण गृह्णाति च जहाति च ।
अनुपादेयसर्वार्थो बालवच्च विचेष्टते ॥ (५।७७।२५)
न कदाचन दीनात्मा नोद्धतात्मा कदाचन ।
न प्रमत्तो न खिन्नात्मा नोद्विग्नो न च हर्षवान् ॥ (५।७७।३२)
सर्वशत्रुषु मध्यस्थो दयादाक्षिण्यसंयुतः ॥ (५।१२।६)
इमं विश्वपरिरुपन्दं करोमीत्यस्तवासनम् ।
प्रवर्तते यः कार्येषु स मुक्त इति मे मतिः ॥ (५।६।१)
अनागतानां भोगानामवाञ्छन्ममकृत्रिमम् ।
आगतानां च संभोगः इति पण्डितलक्षणम् ॥ (४।४६।८)

DEIFICATION OF MAN

हेयोपादेयकलने ममेत्यहमिहेति च ।
 यस्यान्तः संपरिक्लीणे स जीवन्मुक्त उच्यते ॥ (५।१६।२१)
 भौतवन्निरहभावो निर्मलो मुक्तमत्सरः ।
 यः करोति गतोद्वेगं महाकर्ता स उच्यते ॥ (१।१५।१३)
 जरामरणमापञ्च राज्यदारिद्र्यमेव च ।
 रम्यमित्येव यो वेत्ति महामोक्षा स उच्यते ॥ (१।१५।२५)
 स उत्तमपदालम्ब्य चक्रमवदास्थितः ।
 शरीरनगरीराज्यं कुर्वन्नपि न लिप्यते ॥ (४।२३।१)
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 सुखायैव न दुःखाय स्वशरीरमहापुरी ॥ (४।२३।२)
 इन्द्रियाणां न हरति प्राप्तमर्थं कदाचन ।
 नाददाति तथा प्राप्तं सम्पूर्णे षोऽवतिष्ठते ॥ (४।२३।४५)
 यावद्देहमवस्थामु समचित्ततयैव ये ।
 कर्मेन्द्रियै न तिष्ठन्ति न ते तत्त्वविदः शठाः ॥ (१।१०४।४०)
 यस्माद्गुणौघो निर्याति जीवितं तस्य शोभते । (५।३५।५३)
 यस्मिन्श्रुतिपथं प्राप्ते दृष्टे स्मृतिमुपागते ।
 आनन्दं यान्ति भूतानि जीवितं तस्य शोभते ॥ (५।३५।५४)
 ब्राह्मण्डमिवाखण्डं लोकेशः पालयन्ति तम् ॥ (५।३२।३५)
 जीवन्मुक्तस्य देहपातानन्तरागतिः :—
 जीवन्मुक्तपदं त्यक्त्वा देहे कालवशीकृते ।
 विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥ (३।५।१४)
 विदेहमुक्तो नोदेति नास्तेति न शाम्यति ।
 न सन्नासन्न दूरस्थो न चाहं न च नेतरः ॥ (३।५।१५)
 सूर्यो भूत्वा प्रतपति विष्णुः पाति जगन्नयम् ।
 रुद्रः सर्वान्संहरति सर्गान्स्वजति पद्मजः ॥ (३।५।१६)

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